A

SERMON

ON THE DEATH OF

SIR DAVID DALRYMPLE, BART.
LORD HAILLES;

FROM ECCLES. VII. 3.

PREACHED

In the CHURCH of *INVERESK*, on SUNDAY the 9th Day of DECEMBER, 1792.

BY

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CHAPLAIN TO HIS MAJESTY, & MINISTER OF THAT PARISH.

WITH

AN ADDRESS TO THE CONGREGATION

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SERMON.

ECCLES. vii. 3.

Sorrow is better than laughter, for by the ſadneſs of the countenance the heart is made better.

KING Solomon, like other wiſe men, of whom he was the chief, ſometimes communicates truth in paradoxes, to raiſe attention, and excite enquiry. The direct contrary of thoſe ſayings, at firſt ſight, appears to be true, but a cloſe examination brings round the mind to yield its firmeſt aſſent. *A good name*, ſays he, verſe 1., *is better than precious ointment, and the day of*

death

death than the day of one's birth. V. 2. *It is better to go to the houſe of mourning, than to the houſe of feaſting, for that is the end of all men, and the living will lay it to his heart.* In confirmation of which laſt he adds, in the words of my text, *Sorrow is better than laughter, for by the ſadneſs of the countenance the heart is made better.* As if he had ſaid,

It is true, and you may be aſſured of it, however incredible it may appear, That the grave and ſerious diſpoſition of the houſe of mourning, the compaſſion and grief, which ariſe on the ſolamn occaſions of performing the laſt offices of humanity to our friends and brethren, is far preferable, on many accounts, to the gay and frolicſome temper of the houſe of feaſting, to that mirth and laughter which is excited in feſtive aſſemblies; and thoſe ſerious occaſions ought eſpecially to be fought after, and a correſponding diſpoſition cultivated by us mortals, who are in a ſtate of preparation for another world, becauſe they have a happy influence in mending the heart.

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In our journey through this life, we muſt not be ſo much amuſed with the entertainments of it, as to loſe ſight of the heavenly Jeruſalem, whither we are going. And to aſſure to ourſelves a manſion in that bleſſed abode, the proper method is, not ſo much to pleaſe our fancies, as to improve our hearts in virtue. For this purpoſe, eaſe and feſtivity are not experienced to be friendly, but ſeaſons of affliction have been found by the wiſe to have a ſalutary effect. It ſhall be the aim of this diſcourſe, to impreſs you with a ſenſe of the neceſſity of ſometimes encouraging a ſerious and recollected temper of mind, and to reconcile you to thoſe ſad and mournful ſcenes, that are moſt likely to produce ſuch diſpoſitions.

With this view, all I propoſe to do, under divine aſſiſtance, is to ſet forth, in ſome inſtances, the chief excellence of ſorrow, or the ſadneſs of the countenance, That by it the heart is made better. In the

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FIRST place, then, By ſorrow and *the ſadneſs of the countenance the heart is made better*, becauſe it is of great uſe to mortify our pride.

Tho' pride was not made for man, whoſe foundation is in the duſt, and whoſe glory is but like the flower of the graſs, yet doth he often exalt himſelf againſt the Moſt High God, and ſay with dreadful inſolence of heart, what is the Almighty that I ſhould ſerve him; and what profit ſhall I have if I pray unto him? Thus departeth he from God, aud his heart is turned from the Lord his Maker, by that pride which is hateful to God and Man, and which is the beginning of ſin, ECCL. x. 18. and vii. 13. And what diſeaſe of the mind, what moral illneſs can be a greater obſtacle to our ſalvation and happineſs, what more dangerous to the life of our ſouls? For it is the very nature of this diſorder to reject all offered aſſiſtance, to deſpiſe and reſiſt all propoſals and attempts towards a cure.

But the Almighty and kind Phyſician of ſouls withholds not his ſaving help, nor ſhortens his friendly arm, though we are froward, and think ourſelves whole. For he deals around the humbling ſtrokes of his Providence, to raiſe in us that *ſadneſs of the countenance, by which the heart is made better.* He caſts the neceſſary portion of ſorrow into the ſcale, to counterbalance that immoderate elation of the heart, which is the nouriſher of pride.

Now ſorrow is a ſelf-annihilating paſſion, that dwells upon the weakneſs and vanity of our condition, and ſets before us, in the moſt ſtriking light, every circumſtance that can render us mean and contemptible in our own eyes. It brings down every vain thought and high imagination, preſents us with the mortifying proſpect of all our boaſted endowments and poſſeſſions laid in the duſt, and reduces the mind to ſuch a low and deſolate ſtate, that then, if ever, it will have recourſe to its firſt principles of *truſt in the Lord Jehovah*; it will bring to remembrance

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the Man of ſorrows, who was meek and lowly of heart, and revive that ſenſe of preſent Deity, which alone can give it relief.

AND what, my brethren, can more effectually humble the pride of human nature than a ſerious attention to the objects of ſorrow? What is there ſo well ſuited to produce in us that *ſelf-abaſement*, he which who *poſſeſſes not ſhall never be exalted?*

To behold the pride of riches brought down to the level of the grave! all the pomp and magnificence of life conclude in the diſmal ſolemnity of a funeral! To ſee the renowned hero, for whoſe valour and activity, this ſpacious globe was but a ſcanty theatre, circumſcribed within the narrow limits of a coffin and a tomb! To obſerve the tongue of the wiſe and learned, that ſwayed the multitude to all his deſigns, become mute and ſilenced forever! To behold man, the lordlieſt creature in this world, in all the unforeſeeing haughtineſs of youth perhaps, brought down

down in a few hours to the humble bed of ſickneſs and of death: his bloom of beauty changed into ghaſtly paleneſs; the glory of his ſtrength turned into infant weakneſs; helpleſs, forlorn, and agonized, beyond the reach of power or of riches, of art or of ſcience, to relieve or detain for one moment! Theſe are ſad and mournful ſcenes! To make us aſhamed of our pride! Surely theſe are ſcenes of ſorrow, *by which the heart is made better!* Again,

SECONDLY, By ſorrow, and the ſadneſs of the countenance the heart is made better, becauſe it leſſens our attachment to the world, and the things of the world.

As ridiculous as it appears, *for an immortal ſoul to labour for the meat which periſheth*; to waſte its noble faculties *in making proviſion for the fleſh, and in laying up treaſures upon earth*, ſince theſe things can never ſatisfy the deſires of a free and rational ſpirit, which God made for himſelf, and which muſt be reſtleſs and unhappy when it is not

returning to him again; as ſtrange as this conduct may ſeem, yet it is undeniably true, that we are all too apt to ſet our affections on the world and its enjoyments, and to place our higheſt hopes, and ſeek our chief felicity in them; than which fond attachment, there is nothing that enters into the heart of man more oppoſite and hoſtile to all religious improvement.

Now ſorrow has an excellent influence in leſſening this vicious attachment to the world, inaſmuch as it greatly abates that keen reliſh for outward enjoyments, which renders them ſo dangerous to the welfare of our ſouls. Sackcloth and aſhes, ſilence and darkneſs, and abſtinence from whatever could delight the ſenſes, which was the mourning of the ancient patriarchs according to the Old Teſtament, might ſometimes indeed be practiſed then, as it may be ſtill, in oſtentation of a grief they did not feel. But the ſimplicity of their manners, as well as the nature of the thing itſelf, leaves us no room to doubt, that it was, for the moſt part, a genuine

nuine effect, and expreſſion of true and undiſſembled ſorrow. Thus did theſe good men, and thus do all of us who are not greatly corrupted, in ſome meaſure, *fulfil the days of our mourning*. For what heart has ever been deeply ſmitten with ſorrow, that has not felt the truth of this obſervation? In thoſe hours of uneaſineſs and wo, have not all that can take too faſt hold of the ſoul, the moſt pleaſant gratifications of ſenſe, and even the joys of friendſhip and ſweet ſociety, been rendered inſipid and diſtaſteful!

THERE are certain perſons, indeed, of a more refined temper of mind, and more delicate ſentiments, than to admit the groſs enjoyments of ſenſe to the poſſeſſion of their hearts, who will notwithſtanding take the world into their boſoms in a more plauſible ſhape, and raiſe therein as dangerous rivals to God and religion. For they allow it to inſinuate itſelf into their minds, under the appearance of natural affection, friendſhip, or ſome other commendable paſſion, till it chain

them down with *thoſe cords of love, and bands of a man*, to a ſtate of as abject ſlavery, as that of the greateſt ſenſualiſt upon earth. The moſt beautiful affections of our nature are not incapable of abuſe and vicious exceſs; for *he that loveth father or mother*, ſays Chriſt himſelf, *more than me, is not worthy of me; and he that loveth ſon or daughter more than me, is not worthy of me*. MAT. x. 39.

IN this caſe, the heart-improving effect of ſorrow, muſt be evident to all: For the Great Governor of the world chaſtiſes his creatures with the kindneſs of a father, when he ſends his meſſenger, Death, for thoſe darlings of their hearts, and throws down thoſe idol gods that profane his moſt ſacred temple. Thus rebukes he at once their forgetfulneſs of him, and removes the cauſe of it; awakens them into a ſenſe of their duty, and clears away the impediments to the performance of it; and ſnatches from them thoſe dear objects that engage all their love and attention, that they may perceive and acknowledge

acknowledge that ſovereign and bountiful hand which *gives them all things richly to enjoy.* Nor can it be doubted, that ſuch is truly the effect of a deep-felt ſorrow; for when can the mind be more ſenſible of the vanity of all earthly poſſeſſions, when is it more likely to perceive the folly of violent attachments to frail and mortal men, than in thoſe days of ſad reflection, when the death of a dear relation, or beloved friend, has diſſolved as it were the charm that made this world delightful, broke the chain that tied it to ſublunary things, and deſtroyed all its imaginary ſchemes of happineſs?

But, beſides the grief which ariſes on thoſe intereſting occaſions, what can more diſcredit the goods of fortune, and all outward things, than a ſerious attention to the general objects of ſorrow? For what does outward good avail againſt diſeaſe or death? Can the poſſeſſion of all the enjoyments of ſenſe, through a long and proſperous life, aſſuage the pains of a bed of ſickneſs? And if they cannot relieve the body, how much

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leſs influence muſt they have to ſooth the anguiſh of the mind? *Can they heal a wounded ſpirit*, or *ſtop the gnawings of the worm that dieth not?* Can they draw a veil over the terrors of the future world, that come awfully near in that dreadful extremity? No ſurely. Something elſe muſt attend the death of the righteous; ſomething more ſpiritual muſt prepare a ſoul for the other world, and enable it to enter with confidence and joy into the preſence of the Great Creator. Thus the diſcovery of their uſeleſſneſs to man in his greateſt neceſſity, muſt leſſen our attachment to the world, and the things of the world.

AGAIN, in the THIRD place, another heart-improving effect of *ſorrow and the ſadneſs of the countenance*, is, that thereby tender and charitable diſpoſitions are ſtrengthened and cultivated in our minds.

THE temper of *the houſe of feaſting*, that levity of mind which accompanies immoderate indulgence in outward pleaſure, has a moſt

moſt unhappy tendency to ſtifle the ſentiments of humanity, and to render us inſenſible to the wants and calamities of our brethren. Attention to the diſtreſs of others is painful to us in that ſtate, becauſe it interrupts, and in ſome meaſure upbraids our joy; and therefore, hardening our hearts, we diſmiſs it as ſoon as we can. Thus do voluptuous men ſtop their ears at the cries of the poor, and turn away their eyes from beholding piteous objects; flattering their conſciences perhaps with the falſe excuſe of *Behold we knew it not*; and forgetting *that he who pondereth the heart doth conſider it, and will render to every man according to his works.* PROV. xxiv. 11, 12.

Now ſorrow is undoubtedly a very proper cure for this diſeaſe of the mind; for it ſoftens the heart to an extreme degree of ſenſibility, and raiſes in it all thoſe kind, gentle, and compaſſionate diſpoſitions, that are ſo nearly akin to itſelf, ſo deeply rooted in our nature, and ſo uſeful and ornamental to human life. This all good men have acknowledged

knowledged to be one of the greateſt and moſt certain effects of ſorrow and affliction; and for this cauſe our bleſſed Saviour himſelf was in all things *made like unto his brethren*, ſubjected to the wants, the pains and griefs of human nature, that being *touched with the feeling of our infirmities, he might be a merciful and faithful High Prieſt*. But this effect of ſorrow is ſo obvious, that it needs no further illuſtration, and therefore I proceed to the FOURTH inſtance,

AND it is the LAST I ſhall mention; wherein *by ſorrow and the ſadneſs of the countenance the heart is made better*, that is, That we are thereby rouſed to a ſenſe of our own mortality, and excited to prepare for death.

As much as all we ſee around us, and every day's experience concur to the proof of man's mortality; although we cannot fail to perceive the frailty of our nature, and to feel the ſeeds of death ſhooting forth in a thouſand various diſeaſes in theſe frail bodies

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of ours, yet ſo much are we engaged in the purſuits of this world, that we ſeldom beſtow on that awful event, the ſerious conſideration it undoubtedly deſerves, but haſtily diſmiſs it from our thoughts, when it preſumes to enter there, and chace it as far as poſſible from our reluctant ſight.

It is therefore one of the greateſt ſpiritual advantages of *ſorrow and the ſadneſs of the countenance*, that it awakens men out of that fatal unconcern, and gives them the loudeſt alarm to prepare for an hereafter. And indeed when our pride is mortified, our love of the world ſubdued, and every humane and tender affection kindled in our breaſts,—then, if ever, will we be in a favourable diſpoſition, to attend to the circumſtances and condition of our nature, *to conſider our latter end, and the meaſure of our days, and to know how frail we are.*

This is the reaſon why the wiſe Solomon prefers *the houſe of mourning* to *the houſe of feaſting*, becauſe *it is the end of all men, and*

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the living will lay it to his heart. And who that is not more inſenſible than things inanimate, can remain unmoved on thoſe intereſting occaſions? Who can ſee his deareſt acquaintance and friends ly down in the duſt, *not to riſe again till the heavens be no more, and to have no portion forever in any thing that is done under the ſun*; Who can behold this *end of all men* without laying it to his heart? without deeply revolving in his mind, That he alſo muſt ſoon go to his long home, that he alſo muſt be involved in that univerſal calamity, which cometh alike unto all?

AND if we are fully impreſſed with the ſenſe, and duly affected with the importance of death, that will ſurely ſtir us up to prepare for it. Can we behold the dreadful deſpair of ſuch as are *without hope in their death*; can we be witneſſes to their forlorn and deſolate condition, who have lived without virtue, without religion, without God in the world, and not take warning to ſhun the rock on which they made *ſhipwreck of*

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their ſalvation? And, on the other hand can we behold the dying tranquillity of thoſe who have made their peace with God, who have *conſciences void of offence towards God and towards men;* Can we be ſpectators of the faith, the hope, the joy, with which they enter on a new ſtate of being, and not be excited by that noble example, *to live the life of the righteous, that we may alſo die like him?*

THUS have I endeavoured to illuſtrate the truth of the wiſe man's obſervation in our Text, That ſorrow is better than laughter, for by the *ſadneſs of the countenance the heart is made better.* And according to this maxim it will be our wiſdom, and our intereſt to regulate our conduct.

BUT let us not imagine, that this doctrine obliges us to bear down our diſpoſition to innocent mirth, which is a part of our nature, or to abſtain from all amuſements or recreations, as if they were altogether inconſiſtent with the gravity and recollection of a Chriſtian. Our religion enjoins not, nor

does our ſpiritual intereſt require ſuch auſterity. All that is demanded of us, and all indeed that is neceſſary, is that we uſe amuſements ſeaſonably and moderately, that we love them with no greater affection, and purſue them with no more eagerneſs, than is proportioned to their value; and that we never allow them to interfere with duties of everlaſting obligation. Add to this, that whatever is natural, is attended with ſome ſatisfaction; pity which is a mixture of love and ſorrow, diffuſes a kind of pleaſing anxiety over the mind; and grief itſelf is not without its tender joys. Gravity and compoſure, is the ſource of the greateſt and moſt excellent pleaſures; for the higheſt joy is no more expreſſed by laughter, than the deepeſt ſorrow by tears.

Let us not, therefore, in future, addict ourſelves ſo much to *the houſe of feaſting*. Let us not be ſo eagerly ſolicitous about mirth and pleaſure, and ſo reſtleſs and impatient when we cannot procure it. Let us not encompaſs ſea and land, to find where-

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withal to make our hearts glad. Nor let us dread ſadneſs and ſorrow as the greateſt evil that can befal us; and, in compliance with faſhionable miſtakes, ſhun the houſe of mourning, and loſe many opportunites of exerciſing ſome of the beſt affections of our nature.

You may not unreaſonably expect, my brethren, that on this occaſion, I ſhould ſay ſomething of that moſt worthy perſon of eminence, Lord Hailles, who has ſo lately diſappeared from among us, and been gathered to his fathers. For though our church does not encourage funeral diſcourſes in general, becauſe they are liable to much abuſe; yet would it be improper to allow thoſe, whoſe diſtinguiſhed talents and virtues afford a theme of inſtruction to mankind, to ſink down to the grave in ſilence, without endeavouring in the hour of ſorrow, for your loſs of ſuch perſons, to draw your attention to their example.

YOUR loſs did I ſay? and ſurely if *ten righteous* were enough to have ſaved a wicked city from deſtruction, in the days of the patriarch Abraham, we have good reaſon in our degenerate days, deeply to regret the loſs of one perſon of marked and pre-eminent virtue.

IT would not become me to enlarge on his character as a ſupreme Judge in the civil and criminal courts, capacities in which he acted in the view of his country, from which he merited and obtained high confidence and approbation; for his knowledge of the laws was accurate and profound, and he applied it in judgment, with the moſt ſcrupulous integrity. In his proceedings in the criminal court, the ſatisfaction he gave to the public could not be ſurpaſſed. His abhorrence of crimes, his tenderneſs for the criminals, his reſpect for the laws, and his reverential awe of the Omniſcient Judge, inſpired him on ſome occaſions, with a commanding ſublimity of thought, and a feeling ſolemnity of expreſſion, that made condemnation ſeem juſt, as

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the doom of Providence to the criminals themſelves, and raiſed a ſalutary horror of crimes in the breaſt of the audience.

Conscious of the dignity and importance of the high office he held, he never departed from the decorum that becomes that reverend character: which indeed it coſt him no effort to ſupport, becauſe he acted from principle and ſentiment, both in public and private. Affectionate to his family and relations, ſimple and mild in his manners, pure and conſcientious in his morals, enlightened and entertaining in his converſation; he left ſociety only to regret, that, devoted as he was to more important employments, he had ſo little time to ſpare for intercourſe with them.

Why ſhould I mention to you, his extenſive learning, and his exquiſite taſte as a ſcholar? He was well known to be of high rank in the republic of letters, and his loſs will be deeply felt through many of her departments. His labours in illuſtration of the hiſtory

hiſtory of his country, and many other works of profound erudition, remain as monuments of his accurate and faithful reſearch for materials, and his ſound judgment in the ſelection of them. It is of more importance to you, that I remind you of his unfeigned piety and devotion, of which you have ſo very often been witneſſes where we now are. I muſt add, however, that his attendance on religious ordinances, was not merely out of reſpect to the laws, and for the ſake of example, (motives which ſhould never fail to have influence on perſons of ſuperior rank, for the moſt obvious reaſons) but from principle and conviction, and the moſt conſcientious regard to his duty; for he not only practiſed all the virtues and charities in proof of his faith, but he demonſtrated the ſincerity of his zeal, by the uncommon pains he took to illuſtrate primitive Chriſtianity, and by his elaborate and able defences of it againſt its enemies. Him therefore our religion itſelf has juſt cauſe to lament, as a fallen bulwark of our Jeruſalem! May the King and Head of the church ſpeedily repair her

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loſs, that *the gates of hell may never prevail againſt her!*

THERE is another part of his character which I muſt preſent to your view, becauſe it has reſpect to the times, and becauſe I know that you had a reverence for his worth, and a juſt regard for his opinions. Ill indeed can the times bear the loſs of ſuch an affectionate patriot, and able guardian of the laws of his country. But we muſt not murmur at the will of Providence, which in its mercy, *may have withdrawn the good man from the evil to come.* In mercy I ſay to him, whoſe righteous ſpirit was ſo deeply grieved, when *he ſaw the wicked rage, and the people imagine a vain thing.*

HIS profound reſearches into hiſtory, and his thorough knowledge of the laws, made him perfectly acquainted with the progreſs of the conſtitution of Britain, from the firſt dawn of liberty in the common law of the land, and the trial by jury which precede all written records, and afterwards in the origin and

eſtabliſhment of parliaments, through all its viciſſitudes and dangers, till at laſt by the bleſſing of divine Providence, which brought many wonderful events to concur to the ſame end, it was renewed, ſtrengthened, and finally confirmed by the Revolution. At this bleſſed æra all the rights of men were defined and ſecured, and have ever ſince been ſacredly preſerved. Since that time, there has been no encroachment on perſonal freedom, or the ſecurity of property, on liberty of conſcience or on the liberty of the preſs. The road to riches and preferment has been open to all men. The laws reſtrain us from nothing, but the power to violate the rights of others. They have been enacted with common conſent. They have been adminiſtered with juſtice, and have been equally applied to rich and poor, to high and low. An exact balance has been preſerved among all the ſprings of the political machine; and through all the rough gales of foreign wars, and ſofter breezes of oppoſition, the veſſel of ſtate has been ſteered with ſafety and ſucceſs. It was this goodly and venerable fabric of the Britiſh Conſtitution, which the

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deceaſed moſt reſpectable character contemplated with admiration and delight, (of late indeed with a mixture of anxiety and fear) as the temple of piety, as the genuine ſource of greater happineſs and freedom, to a larger portion of mankind, than ever flowed from any government upon earth. Gracious Heaven! Why haſt thou at this critical hour, deprived us of ſo able and zealous a friend to our aſſaulted conſtitution?

For, wonderful to tell, in the midſt of this happy period of our hiſtory, which for a century paſt has been ſuch as cannot be paralelled, in any country under the ſun, when we were reaping the happy effects of our free and equal government in the moſt brilliant proſperity, when by its natural force, it had corrected ſome errors, and was in the train of preventing others; when the load of debts which had accreſced, by means of wars formerly begun and carried on with the united voice of the nation, was rapidly diminiſhing by our late wiſe and fortunate meaſures; when every man was ſitting un-

der *his own vine and his own fig-tree*, to uſe the language of Scripture, enjoying the fruits of his induſtry, and contemplating with pleaſing hopes, the future glory and happineſs of his country;—Lo! The enemy of human happineſs, who is ever watchful, *to ſow tares in the good man's field*, has moſt enviouſly interfered, to mar ſo promiſing a harveſt.

Some evil ſpirits, taking advantage of the late occurrences in a neighbouring country, whoſe former government, it muſt be obſerved, was totally the oppoſite of ours, and of the ferment and expectation, that has thereby been raiſed in the minds of men, have endeavoured of late, by ſophiſtry and falſe arguments, by miſrepreſentation and lies, by raiſing fears and hopes that are equally groundleſs: By traducing all the ſuperior orders of men, by every bold and inſidious art, that malice could invent, and ſcurrilous tongues and pens expreſs, to ſubvert the minds of a peaceful and happy people, and to perſuade them, that they now are and have

have long been under a ſad deluſion: That their condition is totally the reverſe of what they have experienced it to be; that they have no conſtitution of government, that they enjoy no liberty; that their equal laws, are oppreſſive and unjuſt; that though the poor man enjoys the fruits of his labour undiſturbed as he ought to do, yet the rich has no right to what has been acquired by the labour of his forefathers; and that even our mild and virtuous king, who holds his throne no leſs by the love and affection of his ſubjects, than by the law of the land, is an Uſurper and a Tyrant.

And what is the purpoſe and deſign of all this falſe repreſentation? It is not, as they give out, merely to correct abuſes in government, or to amend any defects that may be in the conſtitution. No, no. Theſe objects require no ſuch violent means for their accompliſhment. Theſe are ſubjects of a parliamentary reform, whenever they are of moment enough to deſerve its attention, and lead to no opportunity of miſchief.

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No, their deſign is, though concealed from the ſimple and the weak among them, yet avowed by the maſter ſpirits, to excite the minds of the people to commotion, to tumult, to revolt and rebellion, that they may lay in ruins the goodly fabric of this government, the work of ages, the envy of all the nations of the world, which ſo happily unites the poſſeſſion of all the rights of men, with national proſperity; and by means of which at this hour, over all the world, a citizen of Britain wherever he comes, is treated with diſtinguiſhed reſpect, as a being of a ſuperior order.

WHAT, my brethren, can my feeble efforts do to ſtop the progreſs of this kindling fire? could reaſoning and argument avail, there is no time for it at preſent. All I can do now, is to warn you to take heed and beware! To beware of thoſe lying ſpirits who would ſeduce you to your ruin. Would to God! that I had that warning voice, which cried aloud of old, when Satan was let looſe to take revenge on men, *Woe, woe, woe, to*

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the inhabitants on earth! Or that I could ſpeak to you with the weight and authority of him, who ſo lately deſcended to the tomb, and now I truſt enjoys the fruits of his righteouſneſs! Then would I beſeech you, by all you hold dear, by your parents and families, by your wives and children, by your religion and liberty, by all your hopes in this world and that which is to come, to turn a deaf ear to the lying words of the ſeducer! What are your grievances? Did you perceive them till you were told? Do you now feel them? Will you not truſt to your own experience, rather than to a band of dark conſpirators?

WHO are they? And what are their means for accompliſhing their boaſted deſigns? It would be improper, from this place, to give them the harſheſt epithets they deſerve; but ſurely they are not the moſt enlightened and wiſe, the moſt liberal and diſintereſted, the moſt ſober and induſtrious members of ſociety: Not thoſe who have either much character or property to loſe, but the diſcontented

tented, the disappointed, or ambitious, who are devoid of talents to gratify their passions, unless it be in times of confusion. And what are their means for accomplishing their designs? They have none, but either a foreign force, which would at once turn the rage of every Briton against them, or following the example so lately set before them by that very foreign enemy on whose aid they can only rely, to raise an ignorant, an unruly and desperate mob, which all great cities can furnish, who, having nothing to lose, delight in scenes of riot and confusion; and with them, as with an engine that has no will or direction of its own, to perpetrate their wicked purposes, and through rapine, havock and blood, to overturn religion, law, and the ancient constitution, that, under pretence of a free democracy, they may acquire dominion and wealth to themselves.

But I trust in Divine Providence, that they shall not be permitted to execute their execrable designs. I see the wise and good,

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the enlightened and intelligent, the ſober and induſtrious, the quiet and peaceable of all ranks, have taken the alarm, and are forming Leagues of defence around the conſtitution, that is, around religion and liberty, property and law. I ſee the Genius of Britain riſing indignant, to puniſh her ingrateful ſons, and to repel the threatened invaſion of her inſolent foes. May divine wiſdom and fortitude preſide over her counſels, that light may ſpring out of darkneſs, and order from confuſion. AMEN.

THE END.

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